Dr. Campbell, who arrives between 11 and 12 o'clock, and cuts the suture. While Dr. Workman discovers with his stethoscope that no air is entering the right lung, and attributes this to leakage of blood from the wound, Dr. Campbell attributes it to "inflammatory engorgement," caused or at least aggravated by "the cold, dry air that she was breathing" (vii). She is duly moved to a warmer room, but her condition steadily deteriorates. She dies on the morning of Tuesday, May 5.

Dr. Workman then proceeds to reveal some really surprising information, which he had evidently been saving because of its significance. The immediate cause of Mary's insanity, given by Dr. Campbell and at least initially accepted by Dr. Workman, is a remark in a sermon by the Rev. Mr. Caughey that "he Mr. Caughey saw a young female in the gallery that was going to hell" (vii), and which Mary directly applied to herself. However, Dr. Campbell also indicated to Dr. Workman some physiological problems, in particular "suppression of the menses" (vii). Dr. Campbell explained that he had found a way of restoring Mary's menstruation through "galvanic excitement by means of galvanic apparatus being applied to the mamma or breast ... and the other extremity to the os uteri or mouth of the womb" (vii).[xlix]

Finally Dr. Workman offers the strongest reason yet for suspicion, with the revelation that Dr. Campbell had also informed him that Mary had been in love with his son, had demanded that he marry her, and had "stated that his son had sexual intercourse with her in her bed" (viii). Dr. Workman had dismissed the information, at least to Dr. Campbell, as "such a revelation from a person really insane could not, uncorroborated, be regarded as of any value" (viii). Nevertheless the violence of Mary's aversion for Dr. Campbell impresses him, when on Saturday she accuses the latter of having "brought [her] to this" (viii). He hears Dr. Campbell retort "you committed the act yourself" (viii), which he states he "understood to mean the wound in the throat" (viii). While Campbell explains in one of his numerous footnotes that "her articulation of words was so imperfect, from the state of her throat, that almost anything could be made out of the indistinct sounds she uttered" (viii),[l] Dr. Workman implies that she might have meant much more. If it were still unclear what his position was, Dr. Workman dispels any doubts in an aside to a Juror: "Other causes might have caused insanity, but not the religious form under which she was admitted" (viii).